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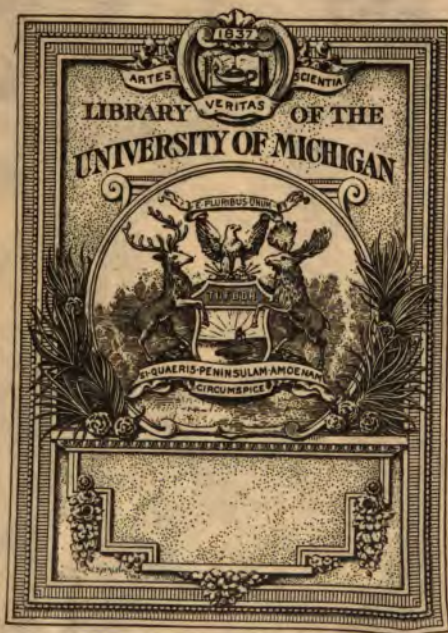
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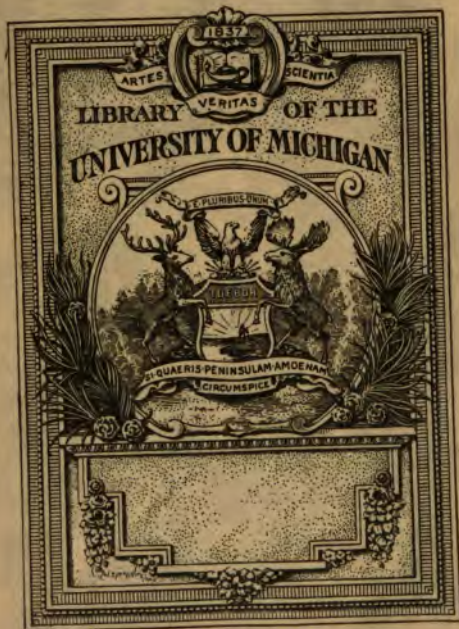
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BALTIMORE:

E. B. READ & SON, PRINTERS,

1894.



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21 Dec. 89 rec.

THE SECRET REVEALED.

There is perhaps no word in common use in the English language that has been more perverted from the original meaning intended by the founder, Samuel Hahnemann, than the word "homœopathy." In the early years of the present century, it meant the system of the laws of therapeutics, as discovered by Dr. Hahnemann, and when prefixed to a doctor's name it signified that he practiced according to the rules given in the "Organon of the Healing Art," (a book of two hundred and forty-four pages and two hundred and ninety-two sections, or rules, which have a similar relation to the treatment of the sick as grammar has to the use of a language. In other words, the Organon is the guide for the physician in practice.) Then, the words homœopathy and allopathy represent entirely different and distinct methods of treating the sick. But during the century the practice of the two systems has been so much intermingled with each other that even the most intelligent are unable, in many

cases, to distinguish one from the other by the prescriptions, and much less by the methods of examining a patient. A large number of physicians who call themselves homœopathists discard the teachings of the Organon and deny the truth of the system of chronic diseases. Many say they are wild theories, old and out of date. Dr. Hahnemann called such doctors pseudo-homœopathists (false homœopathists): others call them allo-homœopathists (mixed); others call them mongrels (half-breed). But applying such names to our fellow physicians is ill-advised, and tends only to evil; much better it would be to use, as a distinguishing term, the name they have chosen for themselves, viz: *Modern Homœopathists*.

This hints at a kind of reform, and claims a difference from the homœopathy of Hahnemann and his immediate followers. It is not offensive to any one, and conveys the idea that they do not claim to be *strict* followers of Hahnemann's teaching, their practice being mostly on the basis of eclecticism. Therefore, the strict followers of the law should be known by the unqualified name "Homœopathicians." The great number of mixed preparations now on the market, sold by all kinds of venders, from the street charlatan to the respectable druggist. Physicians, and even college professors countenance them. They are accepted as homœopathic medicines because little is known of the true principles and practice of homœopathy. It

is no wonder that so many sufferers are deprived of the benefits of true homœopathy, when they are deceived by these so-called homœopathic medicines. And in consequence real, true Hahnemannian homœopathy is losing its former credit for excellence and merit. A condensed description of the methods will show to the reader that it is based on law, is a science, and is able to deal with any case of sickness. All that bears the name is not homœopathy ; and thus the reader may judge who is entitled to the credit of practicing the true science of cure.

VITAL THEORY. VITAL PRINCIPLE.

It is generally considered by physicians that to tell patients that it is the life which is affected by disease will impair confidence in homœopathy and in the physician. But my experience has been different. I find that the more intelligent people are on the subject, the better they appreciate the treatment and the more patient they are in explaining their symptoms, the more appreciative they are of the GOOD RESULTS which ALWAYS FOLLOW ACCURATE PRESCRIBING.

Hence, when asked by a patient : How do such small doses take effect? I answer that it is perfectly plain. I then ask

when a physician is attending a patient that dies, why does he not continue to treat the case? Why does he leave the subject to the undertaker? The material of the patient is all there, weighs the same; every nerve, muscle, tissue, and fluid are there. Why not continue treatment? There is nothing gone. Answer: Yes, the life is gone, and there is nothing to treat, there is no power to respond to remedies. Then you say the life is the part to treat. That implies that the life is the part disturbed in its functions, which we call sickness. Now think that the LIFE IS NOT MATERIAL. It is a spirit-like, occult force, totally imperceptible to our faculties, and can only be known by its effect on the material organism, or when its functions are disturbed by some morbid force from without. Disease, which is inimical to the natural life and is manifested by the changed expression of the organism that we recognize as disease. (Organon, Sections 7 to 20.) How about tumors and other morbid growths? When life is absent all growth stops. When life is in perfect working order, all growth is natural and the organism is healthy. When life is obstructed or overtaxed, the material for building tissues may be carried to parts where it does not belong, and thus may form aggregations which, if in their proper places, would become healthy tissue. Hence, all growths, sores, and eruptions appearing without traumatic or mechanical cause, may be regarded as, in Dr. Fincke's lan-

guage: "A distunement of the vital force." Even when a wound will not heal, or when it becomes a chronic sore, or when a tumor arises from it, it may be regarded as the effect of latent miasm (morbid vitality), which had been unnoticed in the system for years past, or by developing some latent morbid force, brought on by depressing influences of recent date, or caused by the wound overtaxing the energy of the vital force, to carry material to the place of disturbance for the repair of the mutilated or disorganized tissues.

Especially is this the case where narcotics have been taken until the powers of digestion have been destroyed and the supply of material thereby stopped and for want of it, repair stops. Putrefaction, sloughing and decay then set in. The vital force is compelled to retreat for want of ammunition to make proper defence. This statement as to the impaired vital force will be better understood when we have answered the question so often asked and so seldom answered: How is it possible for so small a quantity of medicine to cure such severe diseases? I have shown above that all there is of animal power, development, reproduction, growth, individuality, and in fact all, is the VITAL FORCE, THE LIFE. We quote from the Organon that "disease is a morbid force" invading the system from without, inimical to the natural life.

Hence, as the patient is vital and the disease is vital, in order

to carry out in nature the trinity of similars, the remedy must be vital, for it is contrary to natural things to manage vital or occult forces with material agencies.

To illustrate the vital power of a potentiated remedy, take small pieces of steel not magnetized. Place one to the arms of a common magnet. At once it becomes a magnet; then place another against it and it becomes a magnet. Continue the same process indefinitely and each steel will become a magnet as strong as the first, and the original magnet has not lost weight or force, but rather it is stronger.

Again, take a piece of yeast not larger than a chestnut, and place it in a gallon of malt water prepared with hops, and keep it in a temperature of ninety degrees Fahrenheit for a few hours and it will become good yeast. Then prepare four hogsheads of mash; put one quart of yeast into each hogshead and in a few hours the entire quantity will be in a furious whirl of fermentation, like a troubled sea, and the entire mass changed to yeast. You have four hogsheads of yeast at the second degree of preparation, which is equal to the second potency of the centesimal scale. And if the same process be continued indefinitely, the vital power will continue to increase in the same proportion, and will be equal to the work of changing sugar into alcohol and carbonic acid gas as often as renewed.

But scientists claim that this seething ferment is the work of

a great number of microbes. If so it does not change the fact that the microbes are alive and are active by reason of life, and each one of them has in the past few hours received the life from the great volume of yeast life evolved from the small piece of yeast ; or the life in the mass found suitable material out of which to build a tenement in which to dwell, called a body. It is active as a microbe after the kind that grow and multiply in malt mash as it changes into yeast, and is only the better evidence of the wonderful reproductive power of the natural life force.

So will the potentized remedy change disease into health, from the lowest to the highest potency. From these examples of potentiating, it is easy to understand the very extensive volume of increase of VITAL FORCE of the magnet, the yeast, and also of the vital principle of drugs properly worked by a process of potentiating for remedial purposes. It may be mentioned here that above the twelfth potency, all material of drug disappears, and all above that is the vital principle, the similar of the disease and the natural life. This brings me to the question: What is the *modus operandi* of curing disease? This may be compared to the process of electro-plating, where the galvanic current collects the gold from the fluid and the positive pole, and deposits it on the metal of the negative pole. In a similar manner the vital remedy pervades the system and

neutralizes or carries away the morbid vital principle of disease and leaves the natural life in unobstructed control of the material organism.

The remedy is potentiated to a vital attenuation similar to the disease. Again, the remedy is symptomatically similar. Namely: When taken in any sized doses by a healthy individual, it causes symptoms similar to the symptoms in the sick person to be treated, which is another similar. When the sickness is acute the remedy should be quick acting and very energetic. If chronic, it should be a remedy which acts slower, but deeper and longer. The patient is carefully examined by the rules laid down in the Organon and the remedy found, the potency being selected by the *experience* and *judgment* of the physician. The dose is placed on the tongue, and the fluids of the system and nerves form the medium through which the vital remedy at once pervades the entire system. It traverses the system like a man walking the street. He notices no one until he meets a genial friend, when they stop and talk and then together they go to the club. If it be a woman, they go to the ice cream parlor. The remedy in the same way meets the morbid disease and they recognize each other and mutually neutralize each other, as the galvanic current collects the metal and carries it away to another place, so the remedy destroys the disease and leaves the natural life in full control, which at once

commences to repair the damage and to fortify itself against a future invasion by a similar enemy, which is often slow and difficult on account of the great waste of material or accumulations out of place, which are necessary to be removed.

If disease vitality remain in the system, it is capable of the same ratio of increase that we have related in the magnet, the yeast, and morbid potency of drugs, until the system is so thoroughly under its influence that the body is no longer capable of being a residence for natural life, but only capable of disease and death, which is evident from the very poisonous condition of the flesh after death, noted in dissecting wounds.

Then it appears that you are opposed to the BACTERIA THEORY. Not at all. Bacteriology is an important branch of natural history, and an important factor in the diagnosis of disease and the remedy, and no less important in the treatment of the sick and their restoration to health.

How do microbes assist in diagnosing? Certain plants are indigenous to certain soils and climates, where they grow spontaneous in other soils only by cultivation. So microbes only grow in favorable situations and conditions. Eagles, tigers, and lions seek living prey and eat the flesh while the victim is dying. Vultures, maggots, and microbes feed on the flesh while putrefying, and intestinal worms and other parasites within the body

live on the morbid excretions of the diseased organs, or more properly on the effete products of the diseased conditions.

Green flies are seldom seen among living, healthy herds ; but no sooner is the animal dead than swarms of them appear and deposit their eggs (germs) in the carcass, which after a few hours of hot weather hatch millions of maggots, that eat the putrefying flesh until it is gone and then they disappear themselves. The microbe traverses the cavities of the body, passing all over the live and healthy tissues until they find cast-off, effete, dead, and decaying matter, which they eat, live in it and on it until they disintegrate it so that it can be carried out of the system by natural processes.

Each disease furnishes soil and food suitable for the propagation of certain species of bacteria, which, when found, tell the microscopist what name to call the disease (diagnosis), but they do not tell the curative remedy. But from the totality of the symptoms the Hahnemannian selects the remedy that is homœopathic in the case, and if administered properly it will remove the disease, and the morbid products will cease. The microbes with bad odors and septicæmia (blood poison) will also disappear quietly and harmlessly. Most scientists agree that microbes are harmless where there is a healthy condition and there is no susceptibility to their invasion, and there is no food to sustain them. Many of the scientific preparations commonly

used to destroy microbes kill the patient. Worms destroy the flesh and the microbes starve to death. This is a sure but unsatisfactory way to get rid of microbes.

I prefer the homœopathic remedy which destroys disease, saves the patient, and leaves the microbes to aid the natural life, to clear away the rubbish, destroy bad odors, and restore the normal health.

Hence we see that homœopathy is governed by law and is systematic, and thus differs from all other methods of treating the sick. It differs as to what disease is, and what it is that is diseased. It uses the infinitesimal, spirit-like dose, that is effective. It is a safety against damage or accident. Other schools use the largest quantities of medicine the patient can tolerate, thus endangering the patient to damage and accidents.

It is necessary for the physician to be well posted on the common curriculum and then to make himself thoroughly acquainted with the *Organon*, the system of chronic diseases, and the Homœopathic *Materia Medica*, i. e. Drug Provings and Symptomatology. In this we find a system of examining cases, of diagnosing the remedy first and disease next, a process which is unknown in other schools of medicine. Entirely different from the allopathic. Every symptom and every sensation that indicate departure from natural health, all mental, nervous, functional, pathological and traumatic conditions with their

peculiar characteristics, age, sex, complexion, temperament, business, and habits of life—all must be carefully compared with the symptoms produced by the remedy selected.

When all the symptoms found in the patient are expressed or implied in the provings of the remedy so selected, that remedy is homœopathic to the case, and if properly managed is curative in the entire case, without regard to what the disease may be called. It must not be interfered with by any other non-homœopathic substance or potencies; hence the necessity for the patient to abstain strictly from taking, either internally or by external application, any kind of drug.

With the true homœopathic remedy, all narcotics, palliatives, stimulants, tonics, disinfectants, deodorizers, and anodynes are unnecessary, and if used, prevent the action of the remedy in giving curative relief, retard the cure and prolong the sickness and suffering.

It is often asked if this long examination does not involve dangerous loss of time and run the risk of losing the life in consequence. It is just the reverse, for the thorough examination is, in the long run, a saving of time and reduces the risk of losing the life.

In acute sickness the symptoms are few and very prominent, and the remedy is easily obtained by the observing physician. It takes less time for a homœopathic physician to prescribe and

relieve the patient, for there is no time lost in experimenting with a non-curative, non-homœopathic and wrong medicine, which will not cure or relieve at all.

The churchman who studies his prayers from youth keeps his prayer-book before him to avoid the least mistake. The musician never plays on the platform without his sheet music before him. The player always has his prompter. How important it is then to be careful in dealing with the life and health of the sick. Then why should a physician, who has so many complications with which to deal, when the life of his patient is at stake, not be expected to comply with the teachings and rules of exact science in making accurate prescriptions if he has not a guide for his memory when handling the vast labyrinth of intricate conditions?

It was the expression of the older homœopathists that it was criminal neglect and arrogance to visit a patient without a repertory (symptom index), a condensed *materia medica* or therapeutic guide, and to know how to use it to the best advantage in order to have at hand all possible aid in selecting the remedy that is homœopathic and curative in the individual case and of such vital importance to the patient. It was by this custom and method of conducting treatment of the sick strictly adhered to by the true followers of the school and the good results proceeding from this treatment, that raised homœopathy to so high a

standard of excellence and popularity. Such success has induced many persons to use the name in order to deceive confiding people, when they did not have the interest and life of the patient at heart.

The assertion is sometimes made and published by allopathic physicians that homœopathic doctors are not worthy of confidence for they teach and profess one thing and practice another. Such a statement is not true with all. There are many physicians scattered over the country who adhere to the principles and practice accordingly. The International Hahnemannian Association is organized on that principle, and all the members do a lucrative business, and some of them have a very large practice, which will compare favorably in every way with that of any other school of medicine.

The annual reports to the Association by its members show great improvement when adapting the finer points of the homœopathic laws to the treatment of very difficult cases ; cases hitherto considered incurable. Often cases considered strictly surgical, such as felons, carbuncles, erysipelas, eye diseases, piles, white swellings, caries of bones, many female troubles, are cured speedily, easily, and thoroughly by a careful and judicious application of the principles of homœopathy, without any surgical operation, local treatment or the use of supporters. All forms of indigestion and diseases of the digestive organs,

liver, kidneys, and other troubles are reported as readily yielding to homœopathic treatment.

Ague, chills, malarial, nervous, and other forms of miasmatic fevers are readily, safely, and thoroughly cured without the use of quinine or of any other unpleasant medicine, and in less time, and the patient remains well longer than with other treatments. The Herring College, of Chicago, established in 1892, by members of this Association, had during the second session, just closed, eighty-seven students, and the Post-Graduate College of Homœopathics at Philadelphia, give students such training as to enable them to conduct practice entirely on the strict homœopathic principles successfully.

From careful inspection of these reports it is made quite clear to the close observer that this method of treatment rigidly carried out in all its details, and by all the parties concerned, is sufficient to meet any case for the relief of suffering or the cure of the sick with results which compare favorably with those of any other method. Yet we hear of failures, and when we learn the cause, it is from such reasons as these: The patient has failed to tell the physician all the symptoms, or has not adhered to the directions; when he has taken or rubbed on some other medicine; where the physician has not thoroughly investigated the totality of the case, or has been too hasty in selecting the remedy, and the patient, therefore, did not get the remedy that

was homœopathic in the case, or it was prevented by bad management from performing its office, or perhaps the patient would not take the time to take the remedy. In such cases, therefore, it is not homœopathy that fails, but the failure to get homœopathic treatment.

THE ADVANTAGES OF HOMŒOPATHIC METHODS.

It is system, law, reason, and common sense. It does not get old or out of date. It does not inflict additional torture on the victim who is already suffering so much. There is no bleeding, blistering, purging, nor are emetics or poultices used. The remedies are pleasant to take. Babies and children like them, and delicate stomachs do not reject them, and they are adapted to all kinds of sickness. With homœopathic treatment patients do not get so sick nor stay sick so long. They do not get so emaciated during the sickness, and recover their strength quicker in convalescence. They are better well when they get well. They do not get sick so often, and thereby enjoy the comforts of life more and are happier. Ladies often say they have better complexions, and lose less time in sickness, and are clearer in mind and body than those who use other treatments. Much less surgery is used, no drugs, less sick-room appliances,